gueste and visitors commenced to arrive at the bride a figure, where the wedding was to be againsted. These visitors was received in two different estoons separation of the sexus at a feast is also derived from the Turks and Arabs, as your renders certainly will know that Turkish houses are always divided into two distinct habitations, one called the eive their male virtura and the other he Harem, or Haremlik (from the He rew and Arab root, meaning divided eparated, and not accursed, as some Eu fish translators erroneously make it.) nouse with their female attendants reide, and there they receive their lady-

their wives in that part of the building. No other man ever enters there. The ons of the house, it above thirteen other wives of their father reside there The husband equally may not enter his kives' foom when a pair of yellow slippers outside the door indicates the presa strange woman. Through hese rigorous customs weither Chrisians por Jews are permitted to reside n the regular Turkish quarters, as it is not expected that they would turn their heads another way if, by chance, they should meet the unveiled face of one of their Turkish wives, as the conscientious Turk would invariably do.

It is strange that the Jews should have adopted this unsociable custom of separation, which they practice, not only in their joys, but also in their sorrows. When in the week of mourning for one of their relatives they receive, sitting on the ground, visits of condolouce, the sexes are then also separated, although delicacies are freely handed around in the shape of mocha coffee and cigarettes, which in itself would look strange and irreconcilable with our Western Jewish notions of mourning visits

To return to our wedding: I said that a stream of visitors, in their ample Turkish robes, came in, or rather jumped in, as ittis Turkish custom that a visitor, when once admitted within the door curtain, by the servant outside, without further ceremony, saluting or noticing anybody, he enters the room. and jumps at once on the immense long sofa; then, spreading himself out in a cross-legged sitting posture, he makes his salam, or salutation, to the master of the house; next, he repeats the same o every one separately in his turn, who are all obliged to return this salu ation o that, with a goodly number of visitor it is a rather, ludicrous scene to see all this mimicking and waving of hands going on for some minutes, and to be epeated as each fresh visitor enters.

It is notable that the Turks have : more rational way of greeting than we Our way is certainly an unmeaning fashion, to show our curls or bare craniums to our friends. The Turk and Arab, on the contrary, never uncover their heads, not even for the Sultan. In fact, there is nothing more insulting than when a Turk in his anger bares his head, and throws is turban or fez to the ground. They sainte generally by moving their right hand o their heart; then they touch their forchead. and afterward their lips, indicating therewith that their hearts and brain. are cheerfully at your service.

At about one o'clock, when all the invited have arrived, including the Chucham and his scribe, sweet pre-ervein crystal vases are handed round -However, before touching them with your lips, good breeding requires that you should salute again with the usual salam, the host, the Chuckam, and the principal dignitaries. Previous to the ceremony, the afternoon prayers (min cha) are read; then the young bide g com, dressed in a sky blue colored castan or robe, is led by his father and near relatives from the sofa to the centre of the room. The bride, dressed in some bright colored silks, (more or less of European cut, as the Jewesses have not adopted the Turkish female dress.) wears over her, head a colored gauze covering, with a profusion of gold tinghanging down in long streamers from head to foot, covering almost entirely her blushing face. Then follows the most imposing part, when the bride from the ladies' assembly room is led by her mother and triends to the bridegroom. She walks so slowly, and moves her bridal feet so imperceptibly, that frequently the distance of five or six yards iskes fully fitteen minutes, and it is considered a spart ess and a proof of good breeding that the bride should keep the bridegroom and guests in long sus pense, during which a deadly silence prevails The meaning of this slow pacing is that the bride expresses that she quits her parents with great reluc tance, hesitation and pain. that she is very slow in quitting her paternal roof for that of her husband. When at ias standing by the side of the bridegroom the usual wedding rites, as putting or the golden ring, the blessing over the wine, and the breaking of the wine cup, are performed as by the Western

Your readers are aware that the latter ceremony means that just as the scut tered fagments of this broken glass could not again be joined together in the same way, so man and wife connot be divided asunder during their

p. sine. Gives twice as much hight as ordinary Lamps, and uses 38 per cent. less Oil. Gives off on other, and lasts a lifetime. At last the marriage contract in He brew is read; by the scribe. This doe ument on parchiment is merely formal as the contents and notations are invariable ties some for rich and poor, only the Torkish Jews have it printed in a large size, and it is ornan ented with enormors patches of gold leaf, not unlike an ornamented Durch ginger bread Next bridegroom and bride descend to the entrance of the house, followed by all the guests, when a flat tray or bas ket with three live fisnes, ornamented with colored ribbons, are presented to

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